

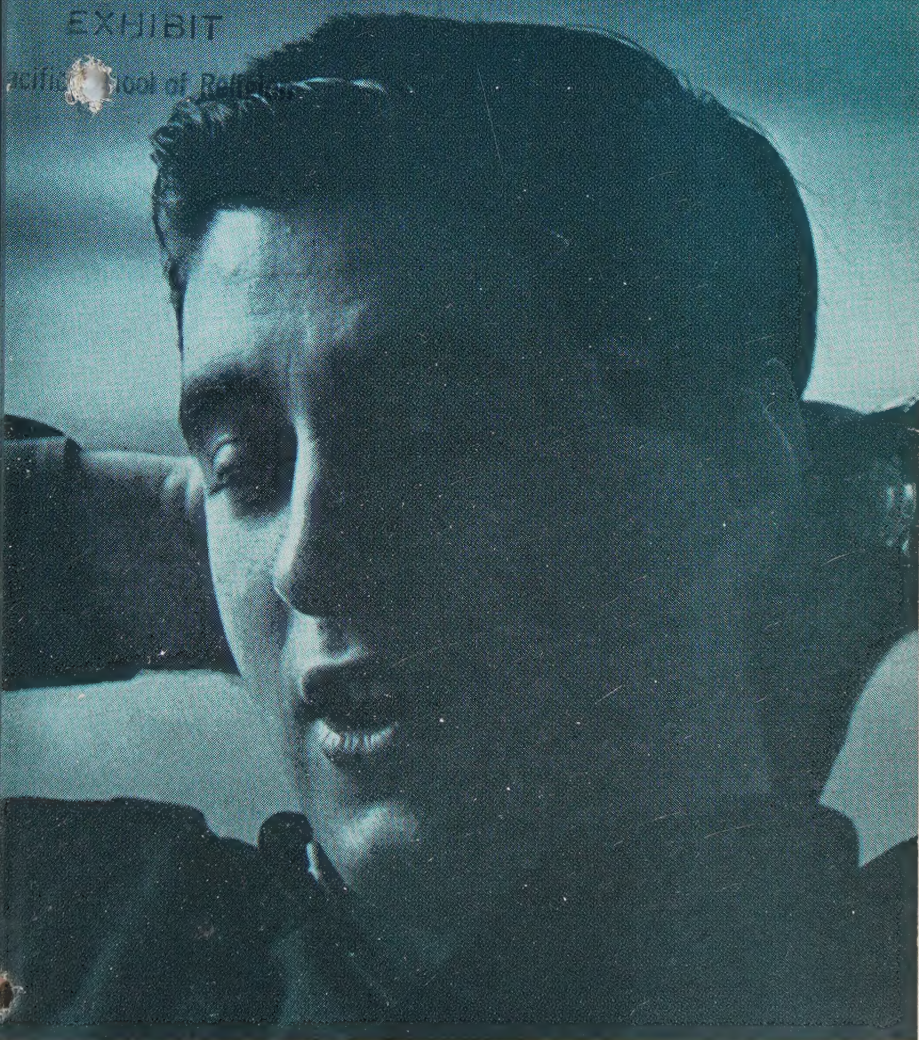
Youth

Vatican II / questions by Catholic teens
Dating / an invitation and compliment
Hometown / Hello! I'm Jeb Thomas!

Religious Education

EXHIBIT

Pacific School of Religion



THIS IS MY TOWN

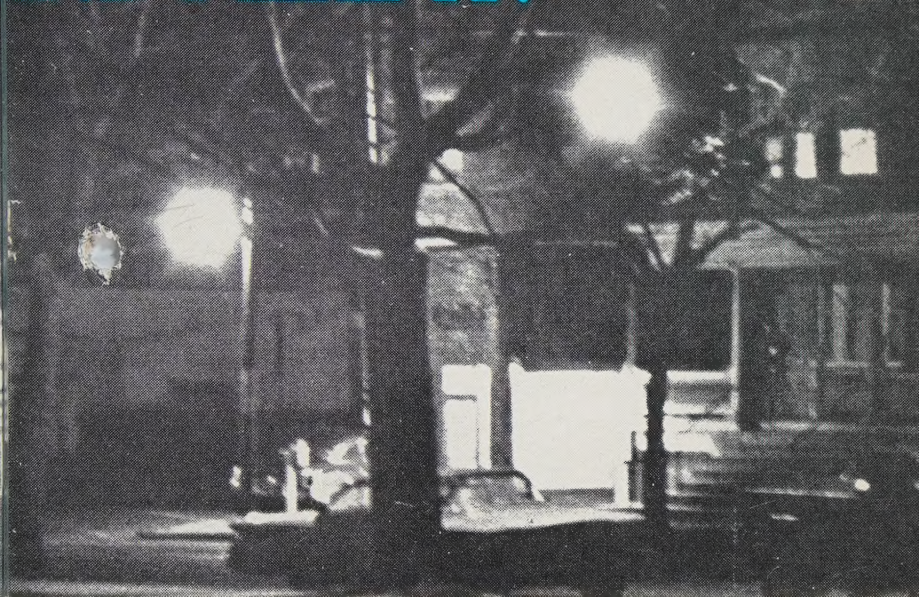


I'm Jeb Thomas—senior—Riverton High. This might be any town, Riverton is my town and I like it. Let me give you the lowdown. It's much different from most big towns or small cities—lots of new developments, shopping centers, some slums. We've had growing pains like every other place. We decided in P.O.D. class that most of us are middle-class. Oh yeh, since World War II we've had a small but steady stream of Negroes from the South, plus quite a few Puerto Ricans who began to come about fifteen years ago to help with the harvests on the nearby farms and orchards. Then, after Castro took over we began to get some Cuban families.

Did you see the 1960 census figures in *The Gazette*? Negroes and Spanish-speaking combined make up more than fifteen percent of the city population. Why mention them? Well, they sort of have difficulty in fitting into life around here. You know how it is with Negroes—they're different. So are the Cubans and Puerto Ricans; they don't speak our language, even when they do try to talk English.

What do we do for a living? Oh, the usual—stores, factories, mills. Business is pretty good now. My dad reminds us now and then that we should keep our fingers crossed; the big depression hit pretty hard here. But there was practically no unemployment in ancient times, way back in the thirties. His plant had a recession after the Korean War, but that hit unskilled labor, mostly Negroes. He said they didn't have enough training to be shifted around.

AND I LIKE IT!



Other plants had worse luck, bigger layoffs, but most of that disappeared. Government contracts took the squeeze off.

You say things don't look good on Main Street. Oh sure, you might wonder about business if you walked around downtown—that's a mess. Lots of small stores have closed; buildings are being torn down and there are always traffic jams. Sometimes you have to cruise around twenty minutes to find a parking place.

Mother always goes to the edge of town to one of the new shopping centers—says she can always find a parking place—free, too! *The Gazette* is always sounding off about urban renewal and two or three projects are actually under way. Good riddance to the old factories and slum housing! They were eyesores. People were always on the streets—day or night—some always hanging out of windows. You say you wonder where they've gone? Gosh! I don't know. South Main, across from the railroad station, is almost cleared. Mom's not impressed, though. She says that now those slums are gone, Smith Street will soon be the way South Main used to be.

How's school? Pretty good. The team's goin' great, that's for sure. Say, a funny one happened in gym the other day. Ben Taylor was griping after practice that he had to go all the way to Centerville to get a decent haircut—that's five miles away. His old barbershop on South Main was torn down because of urban renewal. He said he had no place to go. I laughed and

Youth

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Editor:

Herman C. Ahrens, Jr.

Associate Editor:

Joan Hemenway

Art Consultant:

Charles Newton

Administrative Secretary:

Clara Utermohlen

Editorial Address:

Room 800
1505 Race St.
Philadelphia 2, Pa.

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said, "Why don't you try my barber? He's tops. He looked at me kind of edgy and muttered, 'I did!'" But Ben's been off his rocker lately since the Redevelopment Commission made his family move. He's even joined the South End Improvement Committee—they've been sounding off all summer about a fair share of jobs, discrimination in housing, fair rents, and all that jazz.

You know, in comparison to Cigar, t's Garcia Rodriguez, Ben's had it easy. We call him "Cigar" because his father used to work in the tobacco fields before they moved here. His parents sure murder the English language. Cigar's always being called out of class for some family thing or other—has to interpret for his old man. They want him to quit school and help out. Poor Cigar doesn't know what to do. He wants help, but the guidance director says he has a future—should finish high school. He holds the school record for the 220 and might get a scholarship to State. Cigar's a riot in class—he really cracks us up. We'd miss him if he had to quit.

Mom's interested in Cigar. She's all steamed up about the Social Action Committee at church. They're all shook up about the Puerto Ricans in town. Know what these old ladies are doing? They're makin' a survey to find out how many Spanish-speaking families there are in town—to see if Riverton needs a downtown Spanish-speaking mission. If there are enough Puerto Ricans and Cubans who'd go to Protestant church services, the committee will help get a store for their services. She asked if Cigar went to church. How'd I know? Then she asked—did I ever invite him to Youth Fellowship? She must've cracked. Cigar's all right, but he just doesn't fit in with our gang.

Our Youth Fellowship's the best in town. The dances are keen! Not many, only three or four a year, but they're tops. But that's not all we do. We always have a mob at the State Rally. We have good discussions, too. Some hot arguments we had last year. Should we eliminate the draft? Kennedy must have heard us—he just stopped

. . personal, dramatic, dreary

aking married guys. Should African students come to American colleges or should we help them build their own? Should married kids be allowed to finish high school?

How's Fellowship this year? Don't know yet. I've been to only a couple of meetings. The new officers are still green behind the ears. Mr. Daniels, he's youth adviser—suggested we take a look at some problems right here. For a starter he threw out the question, "What can this Youth Fellowship do to make our town more Christian?" That went over like a lead balloon. What do we do about urban renewal and things like that anyway? As I said before, Riverton's a pretty good town and I like it!

So long. Sorry I can't answer more questions. Practice is about to begin.

"What can a Youth Fellowship do to make its own town more Christian?" Suppose this question were tossed out to your group. Has Jeb Thomas revealed anything about himself and his town? Perhaps he is not as sensitive to people and problems as he should be; perhaps he doesn't have much insight as to what is occurring in Riverton. But is he much different from the rest of us? Jeb's well liked in school and Youth Fellowship; he's a good athlete, one of the gang. My guess is that he's never considered the question; he's simply not aware of the human misery and social tensions all around him.

Mr. Daniels has raised a question which youth and adults—all over the land—can no longer dodge. The United States is in ferment—*What can you do in your home town?* Has Jeb, even in his casual comments, raised any issues relevant to *your* town? Can your Youth Fellowship do anything? Where might you begin?

Any town or youth group can quickly make five assumptions: (1) Your community has some "sore spots" which need attention; (2) These "sore spots" may be within yourselves—personal prejudice, thoughtlessness, ingrained practices of discrimination, blind acceptance of unchristian behavior. (3) *Others* in your town share your concerns and are trying to heal sore spots." (4) There is much yet to do and you may share in the doing. (5) Action takes many forms—changes in personal attitudes, thoughtful study, cooperation with others, active participation in political or social pressure to achieve Christian ideals.

Unhappily the picture in hundreds of American Rivertons is not so bright as Jeb thinks. A late summer TV documentary, "The Revolution of 1963," pictured dozens of towns with grave problems in race relations. There is deep feeling of urgency, an air of crisis, as though we are teetering above a seething volcano. The National Council of Churches in a General Board statement, June 7, 1963, expressed its fears in this vein:

Up to now there has always seemed time for gradual change, but now in the providence of God, the issue is being sharply focused in every corner of the nation. . . . Increasing numbers of Christians who are

moved to witness to their convictions in this crisis may suffer personal indignities, alienation and physical suffering. But this may be the price required for the tardy obedience of Christ's people.

Young people are playing the role in the "Revolution of 1963." Will your town play a part? Will it be for good or ill? Where can you begin? There are no easy answers. One quick way may be to consult your Social Action Committee or, if there is one, the local or state council of churches. If these groups may be inactive or solely study groups, you may find it useful to consider the following alternatives:

1. Prepare a list of agencies which deal with social concerns:

Community Service: Red Cross, Salvation Army, school and city social workers, probation officers

Health: Hospitals, visiting nurses, health department

Minority Groups: Anti-Defamation League of B'nai B'rith, American Civil Liberties Union, CORE, NAACP, Civil Rights Commissions, migrant council.

Welfare Agencies: Family Service, Children's Aid, Juvenile Court, police youth bureaus

Youth Agencies: Youth council, scouts, YMCA, YWCA

2. Select those of the above which seem likely to bear fruit. A committee with the help of the minister and adviser may wish to do spadework.

3. Consult church and community leaders as to pressing problems. Solicit their opinions as to how youth groups may help. Exploration in several meetings may give enough ammunition for you to determine positive steps.

4. Determine your action. There is a time to stop talking and to begin to work. There's a strong temptation to strive to do something which will make people stand up and take notice. Wisdom suggests a word of caution. Small projects, shared work, may in the long run prove more fruitful. Action takes many forms. It may be as personal as sharing friendship or in becoming a church school worker in an interracial fellowship. Action may be as dramatic as taking part in a mass movement to protest racial discrimination in jobs, housing, schools. It may be as drab as addressing envelopes or tabulating the results of a survey. It may be as arduous as clearing scrub oaks and pines to provide a needed school or recreation area.

As you seek action, remember that you are part of a larger fellowship of Christian believers. You do *not* have to do everything on your own. The church and town have already provided all sorts of channels for work with and for people. As you analyze and find likely projects, check first to determine who may be working in this same field of action. Try to add your strength to theirs. You will be surprised to find that together you can accomplish more and, in the bargain, will have gained a sense of a richer and deeper fellowship with others.

If you have doubts, keep in mind the immortal guidance of the prophet Micah, "He has showed you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"

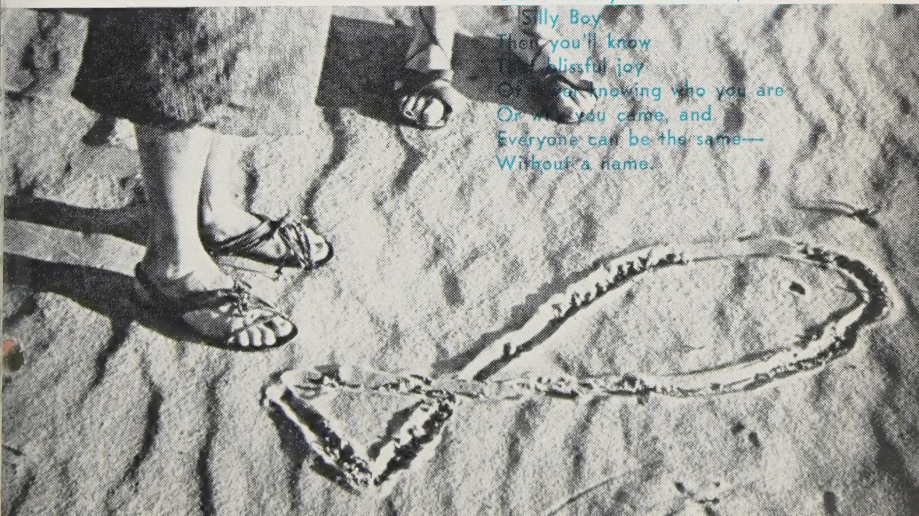
—CHARLES KINNEY

"The Peculiar Ones" is the 1964 Youth Week study theme sponsored by the Youth Department of the National Council of Churches. The study will take place from January 26 to February 2. Its aim is to take a close look at the conflicts and dilemmas which are expressed in this poem and which face all young people as they consider the meaning and implications of their unique role as Christians called by God to serve in the midst of contemporary society. Through this study it is hoped that our calling as a "Peculiar People" will become clear to us in its many manifestations. The first Sunday of this week is to be set aside to give youth in each church the opportunity to interpret their special concerns to the whole church. The second Sunday is to include a community observance in which youth and adults from all churches will come together for mutual worship and discussion. Introductory information and Youth Week packets may be ordered from The Office of Publication and Distribution, National Council of Churches, 75 Riverside Drive, N. Y. 27, N. Y.

THE PECULIAR ONES

How absurd
To be different
From the crowd.
Not too loud,
Not too proud,
Not too flashy,
Not too brashy,
Not too cool,
Not too mousy,
Not a creep,
But not too neat.
Take your cue from
The way they're talking—
Way they're walking.
Think like they think.
Don't stand out.
Don't be a square,
Nor too long hair.
Play it safe man.
Take it easy.
Incoherent and even breezy.
Don't take the rap,
And all that crap.
Who wants to lead
And maybe bleed?
Don't stick your neck out,

Silly Boy
Then you'll know
The blissful joy
Of not knowing who you are
Or what you care, and
Everyone can be the same—
Without a name.





Framed by the wrought-iron gate of St. Peter's, some of the delegates stop to talk in the square.

Bishop John J. Wright of Pittsburgh, before leaving for the sessions of the Second Vatican Council, granted a press conference to 200 Catholic teen-agers, all journalists or editors for their school papers. At one point he was asked by the teens why he took time out from his busy schedule to talk with them. The Catholic bishop told them: "When the Vatican Council begins to be fully implemented, I'll probably be dead. You'll be adults. It's your Council." On the following pages are excerpts from this interview.

Just what is ecumenism?

It is the spirit which reveals the increased desire in our generation to be united. Our Lord's prayer, "that there may be one fold and one shepherd," was answered. It is all the programs, movements, and statements that are animated by this spirit.

Catholics, of course, have always argued that the division of Christianity is a scandal. Some Protestants have argued the opposite, but this position is less heard in Ecumenical Protestantism. The Catholic attitude that reunion must take place within the Catholic Church is a "hard saying," however, for Protestants and is, therefore, the inevitable and understandable "hard nut to crack" in ecumenism.

We err, of course, if we forget, or dismiss, doctrinal and organizational divisions which exist in all sincerity and good conscience among Christians.

WHAT'S GOING ON AT THE VATICAN?

CATHOLIC TEENS INTERVIEW BISHOP RIGHT



The Bishop meets two of the teen journalists who interviewed him.

churches. But it is possible, and desirable, to emphasize still more those things which unite us, and this emphasis is ecumenism.

The reunion of all Christians is a dream that has been much strengthened by the Vatican Council. Can you tell us what steps lie ahead to make this dream a reality?

The divisions in Christianity exist on three levels: the level of doctrine, ideas; the level of attitudes or values; and the level of organization.

On the first level, the path toward unity would seem to be what is called "dialogue." Dialogue aspires to be a discussion of issues in the spirit of charity with the goal of mutual understanding. Since successful dialogue presupposes knowledge and understanding of your own and the other person's doctrinal stand on issues, it is necessarily the task of experts. Such high level dialogue is already underway and much advanced.

On the second level, we have a lot of sad history to undo before our attitudes and practices will help bring us closer to unity. English and American attitudes, for instance, are largely Protestant-oriented, with emphasis on such anti-Catholic bromides as the Spanish Inquisition. In parts of Europe it's often the other way around, with the emphasis on examples of Reformation crudity and Protestant abuse of power.

The third level, of organization, finds us embarrassed by our failure to

cooperate with one another even in religiously neutral things or in pursuit of common temporal or social objectives. There is much you can do to break down walls that block friendship. The remedy here has to do with everyday things that affect every Christian; it calls for maximum friendly contact. That is, meeting with your fellow Christians in civic concerns, working together on those things we love jointly, apart from our theological positions—good government, education, community culture, worthy charities, and the like.

With the racial situation in America raising such concern here and abroad, do you think that the Vatican Council might issue a statement on racial discrimination?

I regret to say that racial discrimination is an American phenomenon which many in Europe find quite unintelligible. The question you have asked there concerning such unhappy incidents as Little Rock and Birmingham is not, What is segregation?, but, Have you no madhouses?

No, I don't think the Council will deal with racial discrimination, *per se*. It will undoubtedly pronounce on the Catholic understanding of the basic unity of the human race; it will reaffirm the inescapable Catholic doctrine that physical differences of race or color in no way affect the unity of the human race.

Denial of this unity, whether it be by segregation in America, by caste systems in India, by ghettos or racism in Germany, is impossible to reconcile with the doctrine of the basic unity and consequent equality of rights among men. This doctrine is at the heart of dogma and it will doubtless be reaffirmed with clear reference to whatever violates it.

Will the Council abolish the Index of Forbidden Books?

I don't know that it will be abolished, but common sense would dictate that it should at least be changed, pruned, and brought up to date.

One of the areas where people are calling upon the Council to make changes is that of mixed marriages. Would you tell us about this argument?

Recent observations by Cardinal Cushing to the effect that the manner of "signing promises" tends to irritate Protestants wishing to marry Catholics have been, I think, misunderstood.

Neither the Cardinal nor, I think, the Council, would call for a complete dropping of the "protective measures" surrounding mixed marriage. What the Cardinal is suggesting appears to be that, instead of a blanket regulation applying in all situations (and all situations, of course, are not alike), the Bishops be empowered to decide what guarantees may or may not be required in specific circumstances.

Now this requirement of the Church does, understandably, irritate non-Catholics. They may feel that their word should be good enough to bind the Church without the necessity of signing promises; they may feel that such a promise places an unfair condition on their marriage; or they

of intend to keep the promises anyhow and hate to be caught in perjury—but nevertheless it does irritate them.

But unfortunately it is very difficult to provide for the protection of the marriage bond by formulae that will not irritate some, even though made necessary by others. In such a climate many of us feel it has been better to keep procedures protective of the faith just so conscience is not violated.

There has been much discussion on the question of increasing the use of the vernacular in the liturgy. What is your feeling on this subject and what do you think the Council will decide?

Well, the Council has already voted, in the first session, that the final decision should be based on "pastoral considerations" rather than merely historical or even cultural positions. And the vernacular partisans believe this was a victory for them. Maybe it was.

But pastoral considerations differ in different places. In some countries pastoral considerations might indicate the use of Latin as a unifying influence on the people. On the other hand, one Iron Curtain country Bishop pointed out at the first session that the liturgy is now the only means left to the Church to teach the people of these countries—the newspapers, schools, and radio programs having been abolished by the state. Thus "pastoral considerations" urged him to ask for the vernacular in all instructional parts of the Mass. For my part, I don't know but what "pastoral considerations" might lead me to keep large sections of our beautiful liturgy away from the muttered, run-together English of the "language-choppers" among the lay people, and clergy too. I pray the Lord the Mass would not be rattled in English the way the Rosary often is!

What application does the Council have for laymen, especially youth?

The interest of young people in this Council should be greater than that of almost any other group in the Church. Churchmen will be affected mostly by the mechanics of it; the older laymen mostly by the arguments involved. But the future of young people will depend heavily on what is decided at Vatican Council II. I vote in it, but you will be affected by it when I am dead. It is *your* Council.

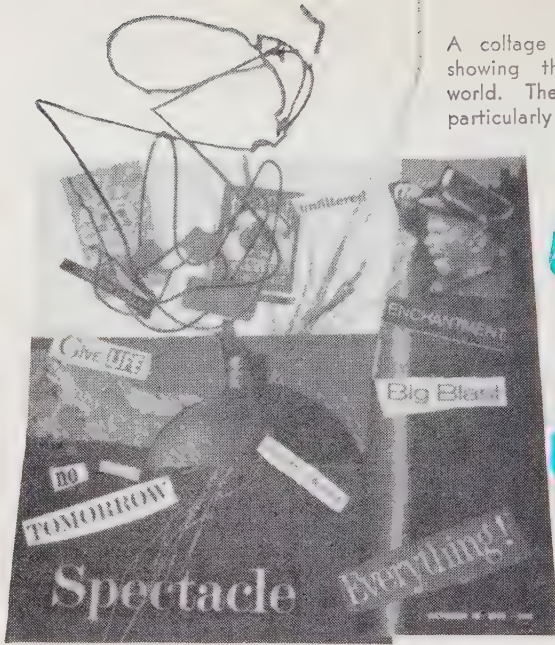
How can you help the Council? Pray, first of all; as you pray for your family, your government, your friends, pray too for this mighty gathering that will do so much to shape your life.

Study the Council too; study church history and dogma; study the history and dogma of other churches too, so that you may be able to take your place in the world that will come, hopefully, from the Vatican Council and other manifestations of the ecumenical spirit.

Discuss the Council and its issues, sharpen your understanding by observing the reactions of your own generation, of those older and younger.

Grow deeply in love of the ancient faith motivated by even clearer knowledge of it so that you may make it relevant to whatever new problems and opportunities follow upon this most modern of councils. ▼

A collage made by one of the group showing the complexity of the secular world. The arrangement of the signs is particularly interesting.



surprise
in
unexpected
sharing

"A true experience in fellowship"—not many of the United Church of Christ youth officers at Colorado's Planning and Training Camp really knew what that statement meant. At least not until that particular Thursday morning had started out to be a regular day, and when we entered the dining hall the day's emphasis, we were noisy and restless because the end of camp was drawing near. The minute we saw the projector we groaned because filmstrips had been thrown at us all week, and it just meant that we would have to sit some more. Then suddenly, just at the finish of the film, the room became very silent and very dark as a voice from the projector rang out with passages from "The Person Sitting Next to You," by Dr. H. B. Snyder. When the reading was completed, the program chairman quietly explained that we would break up into eight groups, studying the general topic "The Church in the Secular World." The object was to relate and communicate with each person in our group our ideas on the study topic and then to mutually create in art, poetry or sculpture an expression of sharing. For 45 minutes we worked to communicate with each other. Then we came back and discussed what we had created. The true value of the experience was seen in this general session, when each of us there realized that real fellowship does not merely mean singing songs and playing games but that truly "He gathers us into a loving fellowship in which we encourage one another as unique persons who are created in his image." On the following three pages are some of the results of this encounter.

—Sheri Spaar, Denver, Colo.

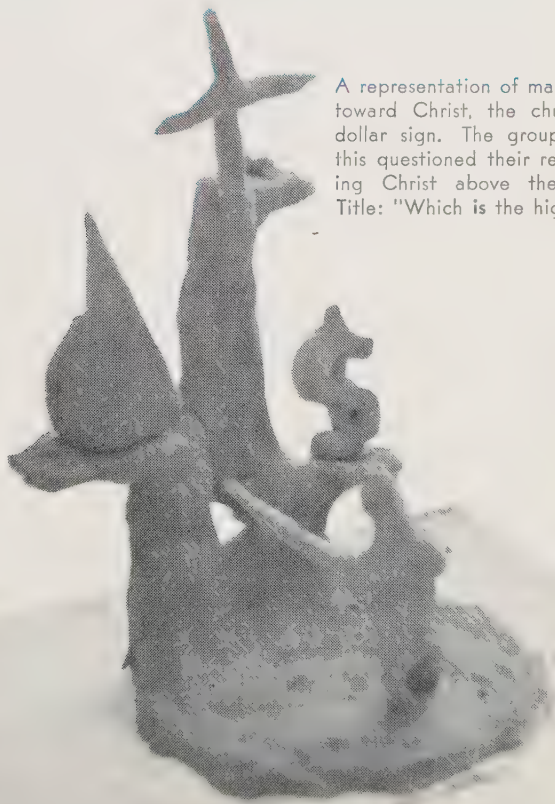
you know gray
in the spinning world of colors

thoughts are white

colored by
green of envy
blue of depression
red of hate
yellow of cowardness and smallness

these colors mixed on the pallet of life

then combined with
white thoughts
make the steel shallow gray
of indecision and mediocrity.



A representation of man outstretched toward Christ, the church, and the dollar sign. The group which made this questioned their realism of placing Christ above the dollar sign.

Title: "Which is the highest?"

Willingness to listen lack of spontaneity
 lack of creativity.

The BEAT generation, the lost generation`
 the de-generation, spontaneous generation.
 Darwin. Freud. Dior?

Fun!!! Red Rocks!!! oh, that's right,

THE CHURCH

 you can't write that down—can you?
Church clubs and socials—socialists, anarchists, Christianists.
 all the same.

Ladies home circle, petunia club—STOP

RESUME—sun worshipping, tan, man-tan, "a man with a tan is
 worth two in the hand."

What does the church say to the secular world?

 Nothing. Something. Anything?

 What?

Can the church fill emptiness—find answers?

 Where . . . what . . . why?

 No—all it has is hope.

 Plagued by disillusionment, bored and irrelevant
 Bored and irrelevant

 Board of deacons—board of missions—petunia circle

 Why??????

Time-rush—we'll never finish this poem

The church is there

 the church is here

 the church is here

 but . . .

What does it say?

 Nothing.

 Quiet—noise—please give us no noise

 Man and his Mountain

 Boochism

 Beauty and God through nature . . . provide

 . . . relief from the secular world.

 La Foret haven

 hideaway—home of happy hideaway

 Church enables understanding of world

 Gee—it's finally come back into style.

 How about love—umm . . . love of persons and

 love of church

 (romantic love versus Christian love?)

What is the secular world . . .

 Drive-in movies

 Jazz—very religious

 cigs, fags

 blondes, brunettes, redheads.

 All talk is small talk

 We are sincere but insincere

 complete sincerity exhausts us.

 White sox and dirty shoes

 Success is clever folk singing!

 Cut-off jeans, levis—cut-off heads—cut-off ideas

 cut off.

hands in prayer, uplifting Christ,
not concerned too much with ciga-
rettes and dope, The satellite repre-
sents the space race and the skull
(with the Bible on the other side)
the insularity of people and their
acceptance of the material or spiri-
tual life.



Love thy neighbor, but throw the negro out
The love of negroes we do not savor.
But
Christ's principles we may
from the highest steeple shout.

All the deacons seem rather funny with their
meetings every night.
Palms always outreached for money,
Proclaiming the spirit with all their might.

Saturday night we do indulge
On Sunday morn to church we go.
Eager, our piety to divulge
Unwilling our sin to show.

So here we are at La Foret,
We've come from our complacent lives.
To learn the fairer, chosen way
And probably forget.

A PROVOCATIVE NOVEL

A FRIGHTENING FILM



Few of us like to admit we have, if only fleetingly, fingered the sharp edge of a knife and wondered what damage it could do, or we often probe beneath the surface of that so-called exhilaration when we stand high on a bridge, look down from an open window, or, asides, jump from the high diving board. Mixed with such feelings of excitement is an amount of fear—fear of pain, fear of death, that hidden yearning within each of our souls for a world of cellophane-wrapped vegetables and plastic containers leaves no room for admitted desires, especially if our reflexes are properly conditioned to strive unflinchingly for the current definition of normality. But whether we like it or not, William Golding's novel, *Lord of the Flies*, erases all our civilized tensions and faces us with the disturbing, dark feelings which hide on the inside of our souls.

The story is basic and simple. An airplane crashes on a South Sea island, killing the adults but sparing a dozen English schoolboys. The boys find themselves on a sunny, warm, beautiful, verdant island, with plenty of fruit, no dangerous animals, and no human inhabitants—a paradise, a treasure is-

LORD OF THE FLIES

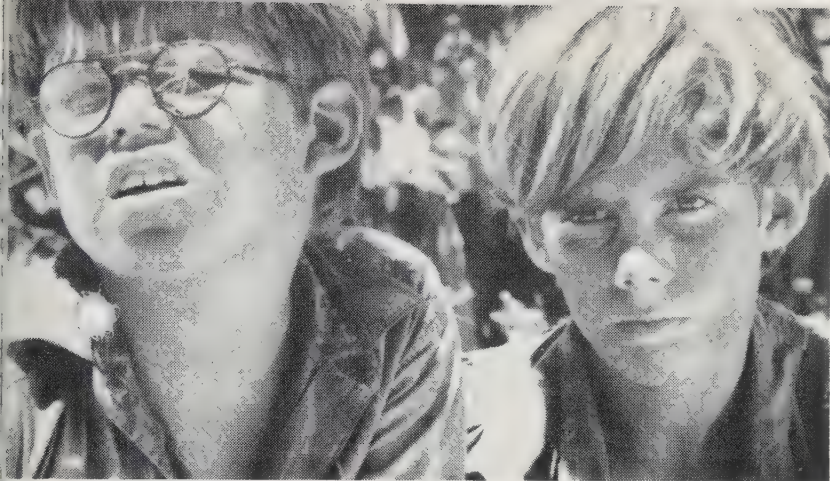


dreams, and no adults besides. From a most propitious start of organization and rules and choosing a chief, the boys soon find themselves hunting and killing, first animals and then each other. As their hair grows uncomfortably long and their clothes rot away, the boys discover that without the props of their English, adult, civilized world they cannot maintain the accustomed standards of conduct; that no matter how respectable and reasonable the political system they have known may be, their basic nature will finally determine the shape of their society. This shape, all too soon, becomes uncontrollably savage.

William Golding published his novel in 1954, but it was not until the paperback edition appeared five years later, that it attracted much attention. Now it is required reading in most colleges and many high schools. Peter Brooks, the English director of the recently-released film version of the book, has portrayed its awful message with definitive clarity. For several months during its filming he camped out on a small island off the coast of Puerto Rico with his band of non-professional actors. In spite of several explanations, few of the boys grasped the real meaning hidden in its plot. Scepticism was widespread that Mr. Brooks was going about a difficult task in the wrong way. How could he possibly, with amateurs, film a pig-eating scene? But when the time came the boys forgot their momentary repulsion and dug in, with grease dripping from their chins and fingers dirty with the meat of the cooked animal. The adult film makers looked on with disbelief and horror.

In spite of the clarity of its message, the film fails when it is compared with the book. Its lack of details makes the degradation into savagery appear too simple, too easy, too quick. The author explains, "There was the brilliant world of hunting, tactics, fierce exhilaration, skill; and there was the world of longing and baffled common sense," but the pertinent element of tension between these two is missing. What the book makes clear in both superficial and unconscious details, the movie portrays only in obvious visual statement.

The viewer does not realize that Ralph (James Aubrey), chosen chief of the group, yearns and longs to join Jack (Tom Chapin) in his hunting adventures and personal fame. Just the work of building shelters takes days of trial and error, consternation and despair, as the majority of the group wander off and leave Ralph to his unwieldy task. But this is not shown. The poignancy of Ralph's growing awareness of life with all its limitations is vivid in the book: "He found himself understanding the wearisomeness of this life, where every path was an improvisation and a considerable part of one's waking life was spent watching one's feet." However, in both the movie and the book the problem of keeping the fire going is in constant conflict with the thrill of hunting. These clash violently when smoke is seen on the horizon and there is no chance of rescue because the fire has long been deserted. The original hopes of all the boys, "we want to have



For all the boys except Ralph (right), Piggy is only a lazy, fat boy whose broken glasses are used to light the fire.

in and we want to be rescued," slowly begin to diminish after this. The m, although blatantly cognizant of these elements, fails in its lack of a ore subtle, slowly grinding definition of them into every sphere of the oys' lives.

So, as best as they know how, the boys try to live peaceably together. he most unifying *and* divisive element among them is fear—fear that they on't be rescued, fear of a "snake-like beastie," fear of what is happening among them. Ralph scrunches down in his noisy leaf bed at night and ears the "little'uns" whimpering and crying out in their nightmares. ercival, one of the youngest, cowers in a corner, immobile for the first few ays. Each boy, at some time, stands in his own aloneness and scans the mpty sea and unblemished horizon. And in each assembly the older ones y to control the thoughts of the young ones about the beast—first by egating its existence, then by leaving it the head of their pig as a peace fering, and finally by hunting it down. Their obsession and argument with ear dominates the book to the irrevocable point when a terrifying idea is oiced: "There isn't no fear . . . Unless—unless we get frightened of people."

Among the boys Piggy (Hugh Edwards), a fat boy who is begrudgingly efriended by Ralph and ostracized by the rest, could be called the tragic ero. He represents the unaccepted in all of us and we feel for him as he st seeks to find a place in the group by his relationship with Ralph: "I was ith him when he found the conch. I was with him before anyone else as"—an age-old argument which never seems to work. But in all his ineptness and gasping asthma, Piggy is the wisest among them as he essageantly calls upon his Auntie's knowledge to find solutions for the things



Jack convinces the majority of boys to be his hunters.



Simon is strangely in harmony with nature.

LORD OF THE FLIES (cont.)

which go wrong: "Grownups know things . . . they ain't afraid of the dark. They'd meet and have tea and discuss. Then things 'ud be all right." But things are not right and Ralph, in all his misery and inability to understand what to do as chief, jokingly and seriously cries out to Piggy from the depths of his heart to write home to his Auntie. And Piggy, still holding tight to the adult world of common sense, misses Ralph's joke and answers, "I don't know where she is now. And I haven't got an envelop and a stamp. An' there isn't a mailbox. Or a postman." At which point Ralph is completely convulsed with laughter and despair. But before the action is over, Piggy, blind without his half-broken glasses but still clinging to the rationalism of civilization, is to stand helplessly before the group of savages with whom he sought friendship. A gentle push, some laughter of derision, and "with no more than a grunt," the rock and Piggy fall forty feet from the cliff into the sea.

Lord of the Flies brings several problems clearly into focus: Is man when left to his own devices, basically evil? Does he have no ethical consciousness which will check him against the dark forces within nature and himself? Does the perpetuation of his value system depend on the conventional props of his civilization? At first glance it would seem that the answers to these questions are obvious, for the majority of the group become savage hunters. However, Ralph, the central character, defies this development. He clings to what he believes is good and right—far beyond knowing why it is good and right, but nevertheless willing to face imminent death for it. When his death does not come he stands before his rescuers terribly alone among the surprised and embarrassed savages. And he knows

something of the evil in man's heart and the good in his soul; and he knows that growing up is not the propping up of the good by conventional norms, nor is it the fulfillment of the evil by betrayal of these norms. Rather, he knows that, indeed, life for man is a battle between both the good and the evil: "And in the midde of them . . . Ralph wept for the end of innocence, the darkness of man's heart, and the fall through the air of the true, wise friend called Piggy."

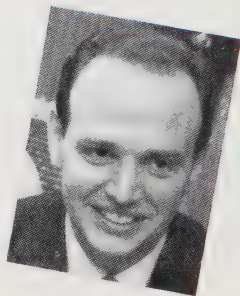
What is the beast? Who is "lord of the flies"? In literal terms these are not difficult to define, but other meanings soon creep in upon such definitions and tip them over. Simon (Tom Gaman), a mystical, mildly tempered boy who seems strangely in tune with the natural elements of the island, helps to give us insight. He sneaks off to take a closer look at the pig's head stuck on its stick, and they converse together about the beast: "'Fancy thinking the Beast was something you could hunt and kill!' said the head . . . 'You knew didn't you? I'm part of you? . . . I'm the reason why it's no go? Why things aren't what they are?'" Simon finds himself staring closer and closer at the head, and then climbing inside the deep, black mouth. As the darkness descends, he falls unconscious on the jungle floor. Although this is the key to the book it is not clearly portrayed on the screen, in spite of an extended close-up of the flies sucking the pig's bloody mouth, and an increasingly maddening buzz in the sound effects. However, the meaning of the story, through a symbolism which probes the unconscious depth of our earthly humanness and longing, becomes inescapable: Man is akin to the beasts; his instincts betray his dark side and his yearnings touch the depths of all that is mother earth, of all that is the reality of human irrationality.

If we admit that the web which this story weaves does entangle each of us, that we *have* fingered a sharp knife and secretly mused about its possibilities, then this provocative message bears an immediate relationship to our own lives. And as Christian book-readers and movie-goers, we wonder what our Christian faith has to say about this dark side of our souls. The Bible, over and over again, recognizes the lusting side of our natures, our awful sinfulness as first symbolized in Adam. We see Jeremiah struggling in the dark night of his soul, Paul fighting against his bodily aches and pains, and Christ crying out, "My God, my God, why hast Thou forsaken me?" The Christian message is one of the overcoming of sin, of victory over the grave, of the confirmation of our goodness through the acceptance of our sinfulness—an acceptance made possible by this loving sacrifice of Christ on the cross. The Christian Church rests on our being accepted as "persons," on the loving by other people of *even* this side of each of us. In a Christian community we know that when we do wrong we will be forgiven, first by Christ and then through Him by those around us. This does not condone wrong deeds; rather, it faces the fact that we are all human, that each of us stands in his private Garden of Eden next to the beguiling serpent. As we cannot escape from this serpent within us, neither can we escape from the little savages of *Lord of the Flies*. In the recognition of this lies one of the roots of our salvation.

—JOAN HEMENWAY



what's



in

In *Romeo and Juliet*, Shakespeare put it this way:

"What's in a name? That which we call a rose
By any other name would smell as sweet."

If the Immortal Bard were around today, he would find that a good many people in show business take the name bit seriously. A considerable majority of the leading personalities in motion pictures, TV and the legitimate theatre are known by names other than those with which they began life.

Not that these people are ashamed of their original names. They adopted professional monickers because either (1) their own names are difficult to pronounce, or (2) those names simply don't match the public image of an entertainer.

For example, movie star Kirk Douglas is right-named Issor Danielovitch. "I have trouble pronouncing it myself," Douglas says. "Not only that, but I just can't imagine movie-goers getting excited about a leading man who calls himself Issor Danielovitch." By the same token, it is hard to imagine a man with the rather stuffy-sounding name, Archibald Leach, as a movie idol. For more than a quarter-century, however, Archibald Leach has been one of Hollywood's brightest stars—under his professional name, Cary Grant. Equally durable on the distaff side is Ruby Stevens, known to film fans by a more glamorous name—Barbara Stanwyck. And still going strong after some 30 years in films is Lucille LeSueur—Joan Crawford.

How's your Show Biz I. Q.? Following is a list of entertainment personalities, with their real names and a clue or two about each. See how many you can identify correctly by their professional names.

(1) **I was born Eugene Orowitz.** In 1954, while a student at Collingswood (N. J.) High School, I was named to the national scholastic All-

a name?



America track and field team as a javelin thrower. I now am an actor, best known for my role as the youngest of three brothers on a weekly TV western series. My professional name is _____.

(2) **I am only 14 years old**, but already I've enjoyed national success as a singer. The first record I ever made, "I Will Follow Him," sold close to a million copies. I was christened Margaret Battavio, and in September I became a high school sophomore in my home town, Lansdale, Pa. My professional name is _____.

(3) **They call me the "last of the giants"** among Hollywood actors. I've lost count of the number of films in which I've been starred. The one I liked best was "The Alamo," which I produced myself. I play he-man roles, so you can understand why I changed my name from Marion Michael Morrison. My friends call me "Duke." My professional name is _____.

(4) **I was christened Anna Maria Italiano.** Some critics have been kind enough to call me the most versatile actress of the present era because I am equally at home on the legitimate stage and in front of the movie cameras. I am the recipient of the most recent Academy Award for "best actress." I wasn't able to be in California to accept the Oscar because I was appearing in a stage play in New York. My professional name is _____.

(5) **I started life as Amos Jacobs.** I can't remember when I didn't want to be a comedian. It was a long struggle, but I finally made it. Now I have my own weekly TV show, a situation comedy. I take a lot of kidding about my big nose, but I always say: "If you're gonna have a nose, have a nose." My professional name is _____.

What's in a Name?

(6) In point of sales of records, I am the most popular singer in the world today. Eleven of my records have topped the one million mark, and my albums have sold well. I was christened Concetta Franconero, and have been singing since I was a small girl. My first big hit was a rock and roll version of an old standard, "Who's Sorry Now?" I was starred in the movie, "Where the Boys Are." My professional name is _____.

(7) My real name is Ernest Evans. When I finished high school, I went to work in a butcher shop as a chicken-plucker. Then I got a break, and almost overnight I became a big name in show business. I'm credited (and in some quarters, blamed) with having popularized The Twist. My professional name is _____.

(8) I was born Edith Enke. Basically, I'm a comedienne, but I can do a pretty good job singing ballads and torch songs. I was married to a wonderful, off-beat comedian who met an untimely death in an automobile accident a little more than a year ago. Since then, to support my three children, I've been busy doing TV "specials." My professional name is _____.

(9) My original aim was to become a classical pianist. Instead, I turned to the popular field. Now I have sold more records than any other pianist. My first hit record, "Autumn Leaves," sold more than three million copies. My real name is Louis Jacob Weertz, and I am the son of a Lutheran minister. My professional name is _____.

(10) I am not much more than 40 years of age, but I am one of the old pros of show business. I was born Frances Gumm, but when I began singing in motion pictures 30 years ago, my agent gave me a new name. My 16-year-old daughter, Liza Minnelli, is embarked on her own singing career and people say she sounds somewhat like me. My professional name is _____.

(11) I was christened Vincenzo Zoino. I was a better-than-fair athlete, but my long-range goal was to be an actor. I went to Hollywood, and for a long time I played minor roles in "B" pictures. Then, two years ago, when the current rage for stories about doctors on TV began, I landed the title role in one series. I'd like to state that I'm not as surly as I appear to be on your television screen. My professional name is _____.

(12) I am a movie star and a recording artist. My real name is Alvin Kappelhoff, and I doubt that there is a theater marquee anywhere on which that would fit. It would require half a page to list all my movies and records, so I'll mention just one of each. I starred in the movie, "Pillow Talk," and one of my hit records was "A Guy Is a Guy." My professional name is _____.

—EDGAR WILLIAMSON

ANSWERS:

(1) Michael Landon; (2) Peggy March; (3) John Wayne; (4) Ann Bancroft; (5) Danny Thomas; (6) Connie Francis; (7) Chubby Checker; (8) Edie Adams; (9) Roger Williams; (10) Judy Garland; (11) Vincent Edwards; (12) Doris Day.

touch & go

I want to express my sincere appreciation for the spiritual quality and craftsmanship of the magazine through which you minister.—*E.M., Atlanta, Ga.*

As mother and teacher of high school youth in our Sunday School, I feel that the ideas promoted in your magazine are not in keeping with highest Christian teachings. The August 1963 (Creative Arts) edition was especially distasteful and if this is any indication of what the majority of young people in our nation consider poetry, essay writing, and art work, with a Christian viewpoint, then I say we are lost and Heaven help us!—*L.E., Cincinnati, Ohio*

I took my copy of "Man and His Religions" (September 29 issue of YOUTH) to school when we were studying Greece and its religion. It was very helpful for the class and for me in seeing religion in a world perspective. I keep my back copies of YOUTH for future reference and inspiration.—*A.N., Collegeville, Pa.*

I have been a very faithful reader of your magazine for several years. I have often found it very helpful and rewarding. I, therefore, respect you for your interest in us teenagers. Thank you so much for such a great magazine! A race riot in a nearby town resulting in the death of two teen-age girls has made me realize the seriousness of this problem. Please tell us, what we as teenagers are expected to do. Should we just sit back and let all this happen?—*J.S., Manhattan, Ill.*

EDITOR'S NOTE: We welcome your response to our effort to cope the current crisis in our special Racial Justice Now issue dated October 27 but delivered late this month.)

A gift suggestion: The paperback book edition of "Man and His Religions" (September 29 issue of YOUTH magazine) may be ordered from YOUTH for one dollar (plus 10 cents for postage). All orders sent to YOUTH magazine will be filled by the denominational bookstores.

Coming in December: Is the movie, "Cleopatra," history or bunk? What questions are Catholic teens asking about the Vatican Council? How can you make sense out of modern art?

CREDITS /

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AUTHORS / Charles Kinney, director of graduate study at Central Connecticut State College and co-author with his wife of "The Christian in the World," United Church Curriculum (senior high); poem reprinted from Youth Week 1964, Resource Booklet, based on the theme "The Peculiar Ones" and published by the National Council of Churches, copyright 1963, used with permission; Catholic Teens report adapted from report by Miss Judy Wilt, free-lance feature writer for *The Catholic Educator*; Sheri Spaar, United Church of Christ Colorado state youth officer and member of YOUTH magazine's contact group; Edgar Williams of *Today* magazine, Sunday supplement of the *Philadelphia Inquirer*; excerpts on dating reprinted by permission from *Love and the Facts of Life* by Dr. Evelyn Millis Duvall, 1963, Association Press.

understanding . . . YOU

Datable persons may be more numerous than you think. Too often young people unnecessarily restrict their dating possibilities by unreasonable and unimportant limitations on who is datable. Girls often refuse to consider a boy unless he is taller. This is too bad, especially in the early teens when so many girls are growing faster than boys and are apt to be taller. After all, height is not the whole man.

Boys sometimes demand that the girl be exceptionally good-looking. Looks are not so important as personality in a friendship. Plenty of ordinary-looking girls are interesting companions and may be even more loyal than the school "glamour gal."

A good date is someone you know or would like to know better. He or she is an enjoyable partner in fun. He does not have to be witty or clever to be interesting. She need not be a brilliant conversationalist. When you can relax and not expect perfection either in yourself or in your friend, you are far more likely to have a good time.

No one expects you to be a perfect date everytime. You need not feel that you are a failure because you once pulled some boner in public. You will begin to feel adequate with members of the other sex as you master the few general principles of good conduct that usually are expected. You can make your own list of what these would be. ►

Ten rules of good conduct. A Chicago high school girl won a date



DATING PROBLEMS



with a movie star by submitting the best letter on the topic, "How to Catch a Man Without Running," in which she suggested ten rules of good conduct that ran like this:

1. Be a teen with taste, dressing appropriately for the occasion.
2. Act like a lady, and he will treat you as such.
3. Be able to enjoy an everyday date as well as the glamour occasions.
4. Don't hang on him too possessively.
5. Don't have him fetch and carry just to create an impression.
6. Make up if you like, but do not try to make over what you are.
7. Be popular with girls as well as boys.
8. Learn to like sports—it's an all-American topic in which boys are interested.
9. Don't be too self-sufficient; boys like to feel needed.
10. Be natural.

Boys conduct on dates is a mirror image of girls' behavior. It takes two to make a good date. When the boy is suitably groomed and courteous at ease, he not only gives the girl a good time but he is likely to enjoy himself too. Both boys and girls must learn how to be at ease in the dating. None of us is born with the attributes of being a good date. All of us must learn how to conduct ourselves with poise in ways that are expected of us.

It is easy to give yourself excuses for not having dates. Such rationalizations (good reasons instead of the real ones) often begin with the phrase "If I only had . . ." good-looking clothes, or a car, or a big house, or lots of money. But actually what you have and where you live is not as important as how you use what you have. The number of years you have lived is only one piece in the puzzle of your readiness for dating. Many other influences are at work, such as the maturity of your personality, your appearance (cleanliness, neatness, simple and appropriate clothing, posture, etc), good manners and courtesy, and how your parents feel about your dating.

Aids to dating. Getting and keeping dates calls for many skills in one relationship to others. Introducing oneself into a new crowd, being a loyal friend, patching up disagreements, making decisions or sharing responsibilities with others, and even having a good time—all these are learned skills requiring years of practice with flesh-and-blood people. The extent to which you have begun to learn such things affects the age at which you begin to date easily.

Your interests and skills. Girls and boys who have learned to do the things that others of their age enjoy, greatly increase their dating chances. It is the girl who can do things who gets invited out to do them. If she can play tennis and golf, dance, swim, skate, or play an instrument, she widens the horizons of her dating circles. Similarly, the boy who has learned to do the things that bring young people together is usually ready for dates at a far earlier age than the boy who has not acquired the skills others share.

Personal maturity for dating. Just as young people grow up physically at different rates, so too they mature socially at different rates. In general, girls tend to mature at an earlier age than boys. This makes for real dating problems, for girls are ready to date with boys before boys, on the average, are mature enough to be interested in girls.

Differences in age. "Is it all right for a girl to date a boy who is a year or two older than she is?" is a frequent question. Boys ask whether it makes any great difference if they date girls younger than they are. Since many school parties are given by members of a certain year or class, this somewhat limits boys and girls to those of about the same age. But for those affairs in which there is more choice it is quite understandable that boys tend to prefer girls somewhat younger than they are. The chances are good that girls will enjoy boys a year or two older, and that boys will feel more comfortable with girls a bit younger.

Dating older men. The situation is different, however, when a girl in high school dates a college man or one very much older than herself. In doing so she may cut herself off from others of her own age and may miss much fun within the school setting. She may also find that the older man is more serious than her own. Sometimes the girl finds the older man pretty hard to handle, and she comes back with relief to boys of her own age.

Blind dates. Young people can avoid some of the unpleasantness of blind dates by requiring the following conditions: (1) The date must be arranged only by a friend whom you can trust. This is important. A real friend knows you and your likes and dislikes. He or she will see to it that your interests are protected and that you are teamed with someone with whom there is a reasonably good chance of a pleasant time. (2) You go only to an occasion or to a place that you are sure about. Blind dates are not the times to explore questionable places and activities.

Pick-up dates are always risky. There is no one to vouch for either of the partners. Neither knows the other's real background. It is a foolhardy young person who chances the pick-up date, for safer forms of dating can be arranged.

Double dates are as good as the people who make them. Dating with another couple can add a lot of fun, or it can increase the stress and strain of dating. Two couples can have more fun and a livelier time than one couple alone. Four-way conversation is usually somewhat easier to maintain. But difficulties are encountered in dating double when the couples are not well-matched. Double dates are good if you date with friends you know and like, if you enjoy doing the same things together, if the couples share the same general standards of behavior, and if there is some consensus at the beginning of the evening as to what the plans are and when the party will be over.

What you do on a date depends upon a great many factors: who you are, where you live, what the possibilities are, whom you are going with, what you can do, what you like to do, how much money you have to spend, what your parents consider permissible, and above all, the ingenuity and imagination you possess for inventing ways of having a good time. Date activities are limited only by the good taste and the creativity of the persons involved. They do not need to follow the same pattern week after week. They can be widely varied.

Keeping conversation rolling is a challenge to most boys and girls. They feel so "special" with each other that the usual things to talk about soon how seem not quite appropriate. He may have no trouble at all talking with other boys; she may be a regular chatterbox at home. But together they are tongue-tied until they "get the feel" of what to talk about with each other. The topic that is sure to be of greatest interest to a boy or a girl is that of Him or Her. This is an area in which they are expert. Each knows his own interests better than anyone else. Each enjoys telling of them. Boys like to talk about and to share the things they are fond of. Discovering that they like the same things and have common interests is very pleasant. In fact, looking for such similar interests is a conversational pastime among people everywhere. This serves a double purpose. It not only makes for good time at the moment, but it also provides an opportunity for the two to become better acquainted with each other's real interests, hopes, and dreams.

The goodnight kiss. In many communities, a goodnight kiss is expected as the customary way of ending a date. It is usually enjoyable to both boys and girls, specially if they both know what it signifies. A good night kiss can mean any number of things. It may be the way a girl says "Thank you" to the boy for giving her a good time. It may be a way of saying, "I like you." It may signify their special awareness of each other as dating boy and girl friends. It may be just a way of saying, "Come again." Or it may be a very special token of genuine affection. What it means depends upon the two persons and their definition of their relationship and themselves.

Most girls, and boys too, agree that the first date is too soon for a goodnight kiss. Girls say that it seems too easy when it closes the very first date. Boys sometimes confess that they will try to kiss a girl the first time they take her out but that they really do not expect her to allow it, especially if she is the kind of girl they respect. But boys and girls generally feel that a couple should have seen each other long enough to have become somewhat better acquainted than is possible after just one date before they kiss each other.

How many dates before the first kiss? This is a good question, but hard to answer precisely. It depends upon the persons involved, how they feel about each other, how well they know each other, and what kissing means to them. Some couples date for a long while and never

particularly interested in kissing. They may enjoy each other's companionship but do not feel the need of expressing their interest that way. We must recognize the difference in kisses. They range all the way from the light, butterfly variety that flutters upon cheek or forehead, to heavy kissing that gets rather deeply into petting practice. There are the tender kisses that boys and girls genuinely fond of each other use in expressing their affection. But what of the other more stimulating kinds? Where do they fit into dating? Just when and with whom are they appropriate?

Do you have to pet to be popular? Students of high school and college who have voted on the question reply with an emphatic "NO!" They say that the most popular students of both sexes are not the heavy or promiscuous petters. They report, too, that the girls and young men who have reputations as petters are not the ones who are most in demand as friends or club members or even as dates, except when someone is out on a foraging expedition.

Some irresponsible young people play at love-making as a kind of game. There are boys and men who deliberately get girls into petting situations just to see how far they can go. Such males take advantage of the unwary and are always a challenge to any woman, however sophisticated. Some unscrupulous girls will lead boys and men on in much the same way. Such girls do not and cannot really love the men they go out with. They are exploiting men for the sense of power they may gain over them. Such love-pirates only play a kind of risky game, with none of love's richness, none of its real satisfaction, none of its beauty and permanence.

Sex and love belong together. This is why a boy's relationship with a prostitute or a pick-up, and a girl's giving in to the demands of a casual date, are so unrewarding. Sex without love satisfies only the animal passions and violates the essentially human qualities of a person—the ability to feel with and to care for another human being.

—EVELYN MILLIS DUVALL

Because much importance is placed by our culture on teen-age dating, many young people have found help from Dr. Evelyn Millis Duvall whose books on this subject are very popular among teens. The article on these pages is adapted from brief excerpts from Part Three ("Your Friends, Your Parents, and Your Dates") in Dr. Duvall's latest book, **Love and the Facts of Life**, published by Association Press (publication department of the National Council of YMCA's of the USA). In addition to more detailed handling of the topics touched upon briefly in this article, Part Three also tackles such questions as "The pattern of your first date," "How to handle a date with a 'line,'" "What are the danger signs in petting?" "When should you say NO and how," and "How late should a date last?" You may buy a copy of **Love and the Facts of Life** for yourself or for a friend by ordering it from: YOUTH magazine, Room 800, 1505 Race St., Philadelphia, Pa. 19102. Send us a check for \$4.95, plus 15 cents for postage. You will receive your copy within two weeks. Other excerpts from Dr. Duvall's new book will follow in future issues of YOUTH magazine.

O God, my youthfulness is both a blessing and a bother. I am thankful that the fullness of life is yet before me, but how do I find it? I stumble into wrong, but I want to do right. Why do people not understand? I hurt from the sting of rebuke. I revel in new discovery. Truth baffles me but makes me reach. Love dwells within me but how can I express it lovingly? You, God, are a mystery to me, and yet my hope. Is the agony of youth my path to the future?

